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THE TABLIGH JAMAAT

THE SHAITAANI SPLIT

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ITS TWO BELLIGERENT FACTIONS, THE DEBACLE, THE SHAITAANIYAT AND THE SINISTER PLOTTERS BEHIND THE SCENES

Subsequent to our recent Naseehat for the two mutually hostile Tablighi Jamaat factions, numerous people have written from both factions and by those who are neutral, not affiliated to any of the hostile groups. While all express the desire for the unification of the factions, all are trapped in quandary and confusion. No one knows the solution for the diseases which have culminated in the grievous and ruinous split of the Tabligh Jamaat.

Let it be well understood that the split which is the prelude for the demise of the Tabligh Jamaat, that is the Jamaat which its noble elders had established to revive the Deen among the ignorant masses, will not be healed. On the contrary, the chasm will incrementally widen. The kuffaar plotters lurking in the dark behind the scenes will ensure that the Jamaat is killed off.

It is only naivety of the kind produced by gross jahaalat to fail to understand what is really happening to the Tabligh Jamaat and what the pernicious objective is. Sinister kuffaar forces of the U.S.A., Israel and India are in the conspiracy to destroy this Islamic mass movement. Although the kuffaar element is merely the ostensible worldly cause, the Actual Designer of the

crisis which has torn the Jamaat asunder is Allah Azza Wa Jal. The real causes for the humiliating crisis of the Tabligh Jamaat are:

(1) Ghulu' –Haraam excesses. The belief that the Tabligh Jamaat is the sole repository of Najaat (Salvation), and that all the other branches of Islamic Tabligh and Da'wat are superfluous and redundant. Stemming from this attitude are the acts of bid'ah innovated by the Jamaat. A detailed exposition of these evils is beyond the scope of this brief Naseehat.

(2) Israaf – Colossal waste of the ni'mat of wealth. The israaf of the Easter Ijtimas is unparalleled. They shamelessly waste millions and millions of dollars world-wide on these Ijtimas which have assumed carnival proportions. The steel structure replacing the old style tent, used at the recent Rustenburg ijtima cost R25 million, and it failed to serve the purpose of its procurement. It could not ensure the successful operation of the Ijtima against the pouring torrential rain. It was thus a failure. There is no need for wasting such large sums of money, especially when millions of Muslims are suffering all over the world being the victims of genocide committed by the kuffaar.

With what heart and conscience do they squander like shayaateen so much wealth when the Ummah is ablaze? This shaitaani waste is one of the main causes for the elimination of the barkat from the work of the Jamaat.

(3) COMMERCIALISATION

That the Ijtimas are commercialised is no secret. The Ijtima in Rustenburg was transformed into a veritable mall by the hundreds of stalls. They are operating the Ijtima in emulation of the Ansaarush Shaitaan souks. Besides the carnival ethos created at the Ijtima, the monetary objective is of primary importance. Much shenanigans are perpetrated behind the commercial facade of the Tabligh Jamaat.

Raiwand itself has become a mini-state. Innumerable Tablighis are not aware of the seven day coup in 2011 at the Raiwand markaz where Qutbuddin, Haji Abdul Wahhab's foster/adopted son abortively attempted to stage a coup and to install himself as the Ameer. With a gang of thugs armed with AK assault rifles riding an armoured vehicle, they stormed into the grounds and took control for about a week. However, the Principal of the Darul Uloom at the Markas together with the students finally managed to disarm and pummel the invaders. Much worse is set to unfold at the Raiwand

markaz. The monetary shaitaan is too strong and embedded in Raiwand.

(4) GHEEBAT

The members of the Tabligh Jamaat across the board indulge in gheebat of the worst kind – gheebat of those Ulama who do not participate in their specific Tablighi programmes. Without the slightest fear for Allah Ta’ala and without understanding whose flesh they are devouring with their gheebat, they deride and speak ill of such senior Heirs of Rasulullah (Sallallahu alayhi wasallam) as Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) and Hadhrat Maulana Masihullah (Rahmatullah alayh).

The Mashaaikh said that the flesh of the Ulama is fatal poison – poison for the Imaan of those who indulge in this abomination. Any Aalim who sincerely alerts the Tablighis to their errors, is deemed to be anti-Tabligh, hence gheebat becomes lawful in their math-hab of Ghulu’. The consequence of this evil is nothing other than the Wrath of Allah Ta’ala which we now realize has befallen the Tabligh Jamaat in the form of the Jamaat splitting up into two venomously hostile factions.

(5) GOONDAGERRY

The Tablighis have not hesitated to employ goondagerry (thuggery) to prevent the Tabligh and Deeni projects of others. An Aalim in a village in India had planned to build a Musjid in the village where the people are mostly Tablighis. Fearing the Musjid will not be a Tablighi one, the Tablighi goondas (thugs) threatened to kill the Aalim if he goes ahead to build the Musjid. They caused considerable distress to the Aalim who was constrained to abandon his plans.

While they tolerate the baatil of others, they have no toleration for the Haqq if it goes against their grain. People have written to us from various countries complaining about the goondagerry tactics of the Tablighis. The goondagerry was amply demonstrated by Molvi Sa'd in the villainous acts of thug violence at the Nizaamuddin markaz last year, and also in the Bangladesh markas this year. The violence was further exported to the U.K. where Molvi Laat succeeded to sow the seeds of dissension which culminated in the Jamaat splitting into two factions over there.

Wherever the Jamaat has split asunder, its members have not hesitated degenerating into vulgar abuse and even violence. We have been receiving reports from all over the world of this shaitaaniyat of the Tablighi

Jamaat. The attitudes which even their seniors display proves that there is no Islaah-e-Nafs in the syllabus of the Jamaat. In fact, their attitude and behaviour confirm that they lack understanding of the meaning of Islaah-e-Nafs.

(6) HONOURING FUSSAAQ

An evil tendency of the Tabligh Jamaat is honouring such fussaag who they believe are crowd-drawers by virtue of being eloquent, glib-tongued orators. Thus it is observed that a chap such as Tariq Jamil who flagrantly violates the Shariah with his haraam indulgences being regarded as among the elders of the Tabligh Jamaat. When a Faasiq is honoured, the Arsh of Allah Azza Wa Jal shudders as is mentioned in the Hadith.

Tariq Jamil's flagrant dalliance with the Shiahs, cinema characters, indulgence in television, video and photography, and intermingling with females render him a confirmed faasiq. Instead of demoting him and removing him from any type of shura, the Tablighi Jamaat does the exact opposite.

The very same applies to Molvi Ahmed Laat who flagrantly indulges in photography and video. Furthermore, a number of persons have made extremely grave allegations of moral misdemeanours perpetrated

by him. Although the Tabligh Jamaat is well aware of these shenanigans, it continues to hold him in high office.

(7) THE WOMEN'S JAMAAT

The women's jamaat is another evil diversion from Siraatul Mustaqeem. This subject is discussed in detail in a book, The Makshufaat Jamaat, by The Mujlisul Ulama of South Africa. This is an evil haraam accretion in emulation of kuffaar women's liberation movements. The Tabligh Jamaat has cast tens of thousands of women in roles which Allah Ta'ala never intended for them.

Due to the Ghulu' the Tabligh Jamaat has gone off the Track of the Sunnah which its original founder had initiated. The arrogance in all ranks of the Tablighis is indicative of the contempt in which they hold those who do not participate in their specific Tabligh methodology which was introduced only very recently. Despite the recent origin of this methodology of Tabligh, they insist stupidly with bigoted intransigence, totally bereft of even a vestige of Shar'i daleel that their specific form of Tabligh is Fardh-e-Ain. This preposterous claim is the evidence for their jahaalat. Those grounded in Ilm will not disgorge such drivel. This arrogance had become a

distinctive feature of Tablighis, and we refer to the Tablighis even before the split.

In accommodation of baatil, they were extremely receptive and co-operative with the people of baatil. But with the Ahl-e-Haqq Ulama, they displayed enmity and arrogance, and indulged in gheebat. The consequences of these evils have now become manifest. It has culminated in the irreparable damage of the unbridgeable split. They are now devouring the flesh of one another. Wala houla wa la quwwata....

The satanic process of dissension has been incremental in the aftermath of the split. Instead of sagacity reigning, all the elders in both factions, have been fanning the flames of mutual animosity. Each faction is striving to undermine its opponent. Instead of making endeavours for unification to enable the work of Tabligh to proceed without the shaitaani encumbrance of nafsaniyat, the polarization of the factions into adversaries is now the policy of both groups. There is no genuine desire in any of the factions for working together as a single Tabligh Jamaat.

Groups consisting of their most senior elders are now making ghasht, and roaming around not for Tabligh of the Kalimah, but for Tabligh of fitnah. They are moving

around the globe wasting huge sums of money in travelling, to vindicate their respective positions. But in this evil process, the hatred is fomented and the chasm is becoming wider and wider. It now appears that there is no hope of bridging the gap, leave alone the issue of unifying the two factions into the single group which had existed prior to Molvi Sa'd's goondagerry coup in Nizaamuddin.

Instead of vindicating their respective stances, they should meet one another and with Ikhlaas explore avenues for reconciliation. On the contrary, a group comes to a town, arranges a gathering and explains its position. Instead of engaging in Tabligh, they indulge in gheebat. The salient feature of such meetings is gheebat of the adversary. In the name of da'wat and Tabligh, they have now added a new evil chapter of shameless indulgence in gheebat. This new policy has effectively negated the Six points of the Tabligh Jamaat. The very elimination of Ikhlaas renders all the points meaningless.

Non-Tablighis listening to the hollow calls of "Success of mankind...yaqeen, etc., etc." stare agape and aghast, in disbelief. Here they speak about 'success for mankind in the world and in the Hereafter' whilst they have daggers at the throats of one another! People are no

longer attaching importance to these calls which ring hollow and are bereft of Ikhlaas. They are in serious violation of their cardinal article of faith, namely: Ikraamul Muslim (to honour and respect a Muslim). They have substituted this pillar of their faith with Ihaanatul Muslim (to disgrace a Muslim), and their own kind has become the target for this Ihaanat.

THE SOLUTION

What is the solution for the Tablighi Jamaat?

As far as the leadership crisis is concerned, there is no solution. This evil is set to be perpetuated. There are faceless sinister role players behind the scenes. The entire haraam fiasco is the product of conspiracy. Just as Darul Uloom Deoband and Mazaahirul Uloom Saharanpur had split into two extremely hostile camps for which a solution could not be found, despite very senior Ulama being in these camps, so too, will there be no solution for the Nizaamuddin created split. On the contrary, the enmity and drift-apart will only intensify.

The leadership fitnah erupted at a peculiar juncture. It did not occur during a leadership exercise. The Jamaat was not in the process of appointing an ameer. While the Jamaat was continuing along its course, Molvi Sa'd initiated the leadership fitnah. There was nothing to

trigger this mischief. This creates the impression that he was for some time planning to stage his coup. Without caring for the appalling consequences in which his evil action would culminate, he was blinded by whatever his objective was, to execute the despicable plot to rent the Jamaat asunder.

A brother writing to us on this issue proposed that the Ulama from South Africa should send a delegation to discuss with Molvi Sa'd to resolve the crisis. This is no solution. Firstly, the molvis in South Africa, the vast majority, are themselves entangled in the mess of this fitnah. Instead of conducting themselves sagaciously, with fear for Allah Ta'ala, and with a genuine desire to unify the Nizaamuddin and Raiwand factions, they despicably degenerated into the rut and rot of taking sides, joining this and that faction.

The majority of the Gauteng and Natal molvis joined Raiwand whilst in the Cape it was Molvi Sa'd's constituency. Instead of resolving the issue, the factions here in South Africa exacerbated it. The flames of the conflagration were fanned further. Thus, there are no Tablighi molvis in South Africa capable of acting the role of the mediator and reconciler. They are all biased and driven along by the nafs.

Secondly and most importantly, Molvi Sa'd has his agenda. He had resorted to real thuggery by engaging goondas to violently take control of the markaz. For the Hindu police to intervene and enter the markas was all acceptable to him. He also has not shown the slightest vestige of remorse, and he is not in the least amenable to abandon his haraam usurpation of the markaz property and the amarate position for which he is unqualified.

Any delegation to discuss with him for the attainment of a resolution which will require him to relinquish the position he has established for himself, will be met with failure.

The nafsaani stakes are too high and from the worldly perspective too lucrative to abandon.

Besides Tablighi molvis there are no such Ulama in South Africa who will be acceptable to Molvi Sa'd. The only slender hope is for the Ulama of Deoband, Saharanpur and of other Darul Ulooms in India to attempt discussions with Molvi Sa'd. Although in our understanding even such a delegation of Ulama will meet with failure, nevertheless, it is worth it to initiate the attempt to resolve the dispute.

As far as the issue stands between Raiwand and Nizaamuddin, there is no hope of resolution and solution. However, as far as the factions in South Africa and in all other countries are concerned, a resolution is possible if they can acquit themselves with Ikhlaas and utilize their cognitive abilities to understand the colossal damage they are causing the Ummah by aiding and abetting Raiwand and Nizaamuddin.

The work of Tabligh – methodology of Maulana Ilyas (Rahmatullah alayh) – has reached almost all places on earth. The work is now well-known and well-established. There is no need for Raiwand and Nizaamuddin to ensure the smooth operation of this Tabligh all over the world.

For the solution other than Raiwand and Nizaamuddin, the factions should resolve to work on only the Six points. Delete Raiwand and Nizaamuddin from the equation. These two markazes have not only outlived their utility, they are in fact destructive for the universal, smooth and successful functioning of the Tabligh Jamaat. A mighty explosion of the corruption underneath Raiwand is yet to explode. What had occurred in Raiwand in 2011 will be relatively insignificant.

Some Brothers say that while it is possible to work on the basis of only the Six points to which both factions are agreeable, the problem will develop when tashkeel of jamaats is made. Where should the jamaats go? To Raiwand or Nizaamuddin? The solution is to completely forget about Raiwand and Nizaamuddin. The problem lies in these two places. The objective of Tabligh is not to sustain or entrench the hegemony of either of these two markazes. The Maqsood is Da'wat and Tabligh of the Deen, not of the views and interests of Raiwand and Nizaamuddin. They have drifted from the Maqsood.

Another question posed to us is: The Ulama have issued a fatwa on the deviation of a person, confirming that he has deviated from the Straight Path of the Sunnah. That person is Molvi Sa'd. What is the status of those who follow him?

This is the primary argument of the Raiwand faction. For those who are not in Nizaamuddin, this should not be an issue. Molvi Sa'd's deviation should not be presented as the excuse for perpetuating the dissension. The work of this Tabligh has a solid mould of Six points. As long as all work within the confines of these Six points is the objective, Molvi Sa'd's deviation (goomraahi) will be a non-issue. The Ulama can tackle him separately for his deviation. His deviation should

not be an obstacle in the path of the Jamaat's tablighi efforts.

However, if anyone attempts to propagate the deviated ideas and interpretations of Molvi Sa'd, then obviously he will not be a Tablighi in the meaning of the Tabligh Jamaat conception. Such a person should be expelled from within the fold. The safety measure to guard against the infiltration of deviation and un-Islamic concepts is to rigidly adhere to the Usool of the Six points. When the valid principles are violated, it opens the door for fitnah.

The following arguments have been advanced by some of those who support the Raiwand faction. The arguments are reproduced verbatim hereunder:

1) Almost a third of the nizamudinjamaats spoke about the 6 points and seemed correct from the front, however on private visits to individuals they spoke bad about the shura, even made the same statements as Moulana Saad regarding Ambiyaa (Alayhi Salaam). Some went on further and privately to individuals made other statements that Moulana Saad made. These statements started creating a problem in a community where there was no problem. It became very difficult to filter out which of the nizamudinjamaats was

problematic, hence a blanket decision on all the jamaats from nizamudin. One mutawalli even stated that how can we accept a group of people who echo their leader's statements but we not accept their leader (referring to Moulana saad). Furthermore the ideologies and work from the nizamudin camp was not the tabligh we were thought. The impression is given that the work and the effort is the same, to anyone not involved it looks the same, believe me, first hand who dealt with both parties publically and privately, it's not the same.

Our response:

This is exactly what the Sa'd group says about the shura group. Who do we believe? Both speak convincingly of their stances. In private visits we have found even the Raiwand faction indulging in gheebat. This is not the property exclusively of the Nizaamuddin faction. Both factions, even their seniors, are actively involved in spreading the culture of gheebat under guise of tabligh.

What is said in private cannot be adequately addressed. Of primary importance is to ensure that in public – in the bayaans, etc. only the Six points are the subject of Tabligh. The members of both factions are guilty of gossiping and backbiting of their former brothers who have overnight become their enemies.

Molvi Sa'd's misinterpretations and deviations should not be presented as an excuse for perpetuating the factionalism. His impropriety must be addressed by the Ulama, especially the senior Ulama in India. This issue with Sa'd cannot be resolved by factionalism in the Jamaat.

It is a confounded lie to say that the statements made in private by Molvi Sa'd's followers "started creating a problem". The deviations of Molvi Sa'd were well aware long before the split. The Majlis had highlighted his errors in several articles. However, the Tablighi Jamaat then made The Majlis its target of gheebat. The current supporters of Raiwand were then not concerned about his deviations. On the contrary, they were agitated and annoyed with The Majlis for the exposure of a grave cancer which others had also begun criticizing. It is dishonest now to justify the split on the basis of Molvi Sa'd's deviation. The split is the consequence of nafsaniyat and shaitaniyat. This evil dissension has erupted on the basis of baatil, not for the sake of the Haqq.

The "blanket ban on all Nizaamuddin groups" enacted by the stupid Tablighi leadership in Natal and Gauteng is the effect of nafsaniyat.

At no stage in their lives did these molvis ever resort to similar actions on the basis of Amr Bil Ma'roof Nahy Anil Munkar. They never opened their mouths against the halaalization of carrion by the Carrion Devils. They opted for a deafening silence on the issue of halaalization of riba and haraam photography, television and videos. On the contrary, they condoned these evils.

With their silence, all of these Tablighi molvis of Natal and Gauteng and elsewhere condoned the adulterous Souks of Ansaarush Shaitaan. Their haraam policy of stupid 'hikmat' find all the haraam shenanigans of Reverend Abraham Bham tolerable and even permissible. They have no word of criticism for the acts of fisq and fujoor in which the ulama-e-soo' fraternity indulges. And all are the supporters of the Tablighi Jamaat.

They never enacted a blanket ban on the khuraafaat and shaitaaniyat of all these evil radios which are agents of Iblees. Now, they suddenly have become paragons of Amr Bil Ma'roof with their gossip against their own flesh and blood. The molvis of both factions are equally guilty of these crimes. They have descended further into evil by contaminating the brains and hearts of their

masses with their mutual enmity and destructive ‘tabligh’ of a new shaitaani kind.

The Tablighi molvis are not known for standing out in defence of the Haqq. Compromising with baatil on the basis of their confounded policy of ‘hikmat’ has always been their outstanding feature. This is the lesson they have inherited from the leadership at the top. This evil is well demonstrated in their acceptance of characters such as Tariq Jamil and Molvi Laat into the upper echelons of their leaderless shura set-up which has replaced the Sunnah of Ameer.

The question by the “one musalli” (mentioned in the above citation) is stupidly vindictive and dishonest. The Tabligh Jamaat has all along throughout its history accepted and accommodated people who echoed the baatil of their leaders without accepting the leaders. Tariq Jamil is a classic example of such acceptance. Despite his dalliance with Shias and other evil characters, he has, not only been accepted, but elevated into the upper echelons of the Raiwand shura hierarchy. The second argument presented for justifying the factionalism is:

2) Some of the nizamudin jamaats offered bribes to the muezzin (big amounts of money) to give the shura jamaats a difficult time.

If this is true, it is an effect of the factionalism. It is part of the dirty fight between the two groups, and it will increase and become worse if the factionalism is going to be perpetuated. Sealing the date of the factionalism will terminate such effects of animosity. Anyhow, the alleged ‘bribery’ is lesser in villainy than the culture of gheebat with which both factions are plagued. Furthermore, this crime is the consequence of the Raiwand group giving the Nizaamuddin a ‘difficult time’ by means of the ‘blanket ban’. The solution for such tit-for-tat shaitaaniyat is not the perpetuation of the split and dissension.

The third argument proffered by the Brother of the Raiwand group is:

3) After our decision was made, we got threats of assault from the Durban brothers who support nizamudin. Our calls are not recorded but if you need proof, there was a recording of a call making its way on social media late last year of similar threats of violence by a young Mr Norath.

Our response is the same as for No.2, above. This too is a consequence of the factionalism, and sustaining the split is not the solution. The Nizaamuddin faction also makes similar claims against the Raiwand faction. They

have explained to us that even guns were displayed to scare them from the Musjids.

The Tablighi brother's fourth argument is:

4) The nizamudin brothers became very aggressive towards us and even threatened brothers of job losses through their contacts, unless we directly accept their jamaats. Some were even offered money to change our decision. Our musjid was even offered money monthly to change our decision.

The response is the same as above. This type of tactic is old hat among Tablighis. Long before the split, many others from other countries, especially India and Pakistan have written to us complaining of goondagerry tactics to compel compliance with Tablighi Jamaat methodology. If the allegations in the complaint is true, it only reflects what has been injected into the veins of Tablighis by years of ghulu'. Be it as it may, these consequences in the aftermath of the split highlights the urgency of eliminating the factionalism and to work as a single Tablighi Jamaat on the basis of the Six points. With the perpetuation of the factions, the evils will become vastly magnified.

The Tablighi Brother's fifth argument:

5) Jamaats from the nizamudin brothers used to just pitch up without routes, prior notification and proper mashura, creating logistical problems as at times we had two jamaats from two different camps with two different ideologies in the masjid. At times we had two jamaats in a week in a small masjid.

The response is the same. This too is a consequence of the split, and it may not be presented as a justification for sustaining the dissension. It must be observed that the claim of publicly propagating two ideologies is incorrect. In public, in the Musaaajid where the groups have their bayaan, they do adhere to the Six points. It is a false accusation to claim that the Nizaamuddin faction propagates in its bayaans a different ideology. The brother has failed to outline that ideology. There is no evidence for claiming that they were propagating Molvi Sa'd's deviation in their public bayaans in the Musaaajid.

The Brother's sixth argument:

6) The social media issues are numerous, attacking the shura including Moulana Ahmed Laat typed by the nizamudin brothers slandering Ulema on the shura side by attributing the messages to them. (I know one Aalim from Johannesburg whose name was attributed to the message, but he didn't

type it. He was in a great deal of distress). I can forward you three of such messages but don't want to create a bigger problem. It seems as though the nizamudin brothers are using you to fight for them by not giving you correct and full information. They then are using your name on their social media attacks.

Our response is the same. Since the factions have polarized, the tug of war between the factions will continue and gain momentum with passing days. Both factions are utilizing evil and haraam tactics to justify themselves. They are acting with extreme stupidity and without the least fear for Allah Ta'ala and totally oblivious of the damage they are causing to their Cause and to the Deen. Each group is attempting to outclass its adversary. Like politicians they canvass for support and followers. The Haqq and the Aakhirat are not their concerns. Their success is measured by them by the number of people attending their gatherings. Yet they are ignorant of the fact that by Allah Ta'ala numbers are of no importance.

Hadhrat Nooh (Alayhis salaam) had after 950 years of Tabligh and Da'wat managed to gain about 70 or 80 followers. There will be a Nabi to enter Jannat with only three Ummatis; another one with two and a third one with only one. Perhaps there will be a Nabi who will

enter Jannat without a single Ummati. They were not unsuccessful in their missions of Da'wat and Tabligh. But the Guide is Allah Azza Wa Jal. He says in the Qur'aan Majeed: "He guides whomever He wills, and He misleads whomever He wills." Numbers have no significance in Islam. In fact, the Qur'aan states: "The majority is astray"

As for the "Nizaamuddin brothers using us" (The Majlis) by feeding us false information, this brother's bias has blinded him to the reality of our stance. In South Africa, The Majlis was the very first entity to expose Molvi Sa'd's deviation and his goondagerry. We have not shifted from this position as even this current Naseehat will convince all unbiased people who are aghast at the haraam shenanigans of both factions.

In our earlier Naseehat there is nothing to suggest that we are supporting the Nizaamuddin faction. We had merely advised that the 'blanket ban' on the Nizaamuddin groups is improper and is designed to perpetuate the dissension. Both groups have reported the shenanigans of each other. The one accuses the other. All are in the same boat of corruption. And, all these shenanigans are the consequences of the factionalism.

Prior to the split, the Tablighi Jamaat would mete out such treatment to non-Tablighis. Now, Allah Ta'ala has created the circumstances for their own misdeeds to boomerang on them. Ghulu' is an evil shaitaani plot. Iblees entraps Deeni personnel with this snare adorned with 'deeni' attire. Allah Ta'ala says in the Qur'aan Majeed: "Do not commit ghulu' (excess) in your Deen." It is ghulu' which forged the doctrine of trinity, and it is ghulu' which developed the Qabar Pujaari sect.

The Nizaamuddin group cannot use our name for propagating the views of Molvi Sa'd. They can only rightfully claim that according to us it is not permissible to debar them from the Musajjid as long as they adhere to the Six points. The world is well aware of our stance and our criticism of the ghulu' of Molvi Sa'd. Furthermore, the local Raiwand faction in Port Elizabeth is using our Musjid as their base. The local Nizaamuddin faction does not even visit our Musjid for Salaat on account of the presence of the Raiwand group. This is indicative of their mutual hatred. They abhor even crossing paths.

The recent Raiwand action consisting of its seniors, used our Musjid as their base for their mini-ijtima. Whilst in Port Elizabeth, they did not make even an attempt of meeting the other faction nor did the other

faction attempt meeting those from Raiwand who just recently were regarded as seniors by them. This is indeed a dismal commentary of the seniors who are supposed to acquit themselves gracefully with sagacity and wisdom, and to try their level best to heal the wounds.

Our neutrality stands out glittering. It is plain stupidity or silly bias which induces a person to understand that we are supporters of the Nizaamuddin faction.

Our stance has for all time always been the defence of the Haqq. It matters not who comes in the pathway of Haqq, he will clash with us, be it any of the factions of the Tablighi Jamaat or be it even our Darul Uloom Deoband.

The Tablighi Brother's seventh argument:

7) First hand I can inform you that the zimmidaar brothers from the nizamudin side are not doing much work or making much effort for deen. Very few to no local jamaats have being taken out by them. Some who do come out to spend time are paid to do so. Some have being given free trips to nizamudin and to their programmes as well as to their ijtemas. I felt that this defeats the purpose of own health, wealth and time. It seems that the

zimmidaar saaties in the nizamudin camp only make the routes of foreign jamaats, as there is nothing else to do. The local African people are given freebies and are paid to visit them. This is going to create a huge problem in future.

Our response is the same. These alleged deficiencies of the Nizaamuddin group are not valid cause for dissension or for perpetuating the split. These very same people were your saaties before the split. Now they are your enemies. Furthermore, the Nizaamuddin saaties are making the very same allegations about the Raiwand faction. They have personally told us a similar story. All the defects which are now being advertised had existed in the Tablighi Jamaat prior to the lamentable debacle. Dirty linen is now being washed in the public domain in the attempt to score points over the adversary.

Concluding his discourse, the Tablighi Brother who believes himself to be ‘neutral’, says:

These and many other issues are what we are facing in Natal. Bear in mind regarding my history of being neutral. After seeing first hand some of the deceitful things being done by the nizamudin camp, the result being the change of mine and my masjids decision. Again I reiterate that ALL jamaats are accepted in our masjid on condition they are

given routes, hidayat bayaan on what to do and are screened from the Shura side.

It is clear from his discourse that this brother lacks understanding of the meaning of neutrality. The condition of being first screened by the Raiwand faction is simply an attempt to establish domination over the Nizaamuddin faction. This will not solve the problem of the dissension and the mutual enmity. The need is to first eliminate the root cause, for only then will a single jamaat be successful. The screening process will be understood by the Nizaamuddin faction as an attempt to impose Raiwand hegemony on them. The need is to eradicate the Raiwand and Nizaamuddin tags. And, this is possible only by deciding to stay away from Raiwand and Nizaamuddin until such time that the situation normalizes. But such normalization remains a remote hope.

A GRAVE ERROR OF THE SENIORS OF THE PAST

A serious lapse committed by the previous elders of the Tabligh Jamaat – all are now in their graves – was their misjudgement of leaving a vacuum. They left the Tabligh Jamaat without an Ameer. In so doing they were in violation of the Sunnah.

The Sunnah requires even a travelling group of three to have an Ameer. How is it possible and how can it be Islamically permissible to leave such a huge ship as the Tablighi Jamaat to sail rudderless in stormy oceans? Leaving the Jamaat without an Ameer to pilot this Ship and entrusting the operation to a shura was a terrible mistake.

The shura became emaciated with the demise of its members, and it never occurred to the remaining couple of shura members to immediately fill the vacancies. They woke up from their slumber to resurrect a new shura when it was too late. Sa'd, seeing this vacuum and driven on by whatever is his motivation, be it Hubb-e-Jah or some greater and darker plot engineered by aliens, deemed the time right to put into operation his coup. He succeeded in installing himself as the ameer in Nizaamuddin with the aid of his Mewati and other goondas.

It is indeed a sad commentary on the integrity of the Jamaatis. Could the elders not find a capable and suitably qualified Aalim for the Amaarate from among the millions of Tablighis all over the world? It is clear that in their own estimate there was not a single Tablighi Aalim qualified for appointing as the Ameer. If

they had a suitably qualified man, they would not have ignored the Sunnah requirement. The only conclusion is that they could not find in their ranks a reliable and qualified Aalim for this post.

Be this as it may. The fact remains that they had grievously erred by leaving the post vacant. At least they should have appointed one of their shura members to become the Ameer after the demise of the last Ameer.

CONCLUSION

- 1) Molvi Sa'd created the split with his nafs and under direction of Iblees.
- 2) Raiwand exported the recipe for dissension to all the countries. They miserably failed to proffer sagacious advice.
- 3) The Tablighis in the foreign countries are perpetuating the split by falling in the trap of factionalism set up by Iblees.

We can only make dua and implore Allah Ta'ala to guide the two factions and to bestow to them ikhlaas in which they are sorely deficient.

“Upon us is only to deliver the Clear Message.”
(Qur'aan)

Was-salaam

THE SCREENING PROCESS AND THE BLANKET BAN

The screening of the Tablighi groups and the blanket ban are two diabolical measures which only aggravate the dissension. Instead of breaking the ice between the two factions, these measures serve only a greater polarization. The supporters of Molvi Sa'd obviously understand that they are the target for this humiliating treatment.

There is no need for these measures to ensure that the deviations of Sa'd are not being propagated. The groups supporting him will generally be in such Musaajid in Gauteng and Natal where the Raiwand faction is in control. It is inconceivable that any Tablighi group would in its bayaan in these Musaajid veer from the Six points to give da'wat of Molvi Sa'd's deviated views pertaining to academic issues. Too many voices will be raised in opposition.

In fact, where the Nizaamuddin faction predominates in the Cape, even there, they do not propagate Sa'd's deviations in their tablighi bayaans. They adhere to the Six points. We, ourselves are unable to differentiate between the two Tablighi factions when they are conducting their programmes in the Musaaajid. Recently there was a Tablighi group from Kashmir in our Musjid in Malabar, Port Elizabeth. Coincidentally there was also another group from Gauteng whose Ameer was Maulana Jeena from Kimberley. However, since both groups had pitched up at about the same time, we understood that they were all one big jamaat. We were not at all aware of the allegiances of the groups. But from Maulana Jeena's statement that they were from Gauteng we inferred that the entire group was of the Raiwand faction.

After Salaat Maulana Jeena disappeared with his group never to be seen again by us. We wondered why only the Kashmiri brothers remained. There was not a single South African with the Kashmiri group, not even from the Nizaamuddin group. It later transpired that the Kashmiri group was from Nizaamuddin. But the conundrum of the absence of any local Nizaamuddin faction member remained. We managed to figure out

the reason for the absence of local members of even the Nizaamuddin faction.

Although Musjidul Fuqara is a 'free' Musjid where jamaats from both factions are welcome, it has become the base for the Raiwand faction. This factor satanically prevents the members of the Nizaamuddin faction from coming to the Musjid. Thus, they neither come for Salaat nor render any nusrat of their own foreign members from the Nizaamuddin faction. From this the degree of mutual enmity can be gauged.

The Raiwand faction in Gauteng and Natal should dispense of the two diabolical measures and allow the Nizaamuddin faction free access. It is totally unexpected that they would speak anything out of line of the Six points in their public bayaans in the Musaajid.

It is also advisable, in fact urged, that the members of the one faction should participate in the bayaans of the other faction even if they do not at this stage of the hatred participate in the other programmes. If they participate in the bayaans with Ikhlaas, then Insha-Allah, the animosity will gradually be replaced with brotherhood by Allah Ta'ala as is mentioned in the Qur'aan Majeed.

The trustees of Musjids, if they are not affiliated to the Raiwand faction should remain neutral and allow all jamaats. Insha-Allah, the groups on both sides of the fence will adhere to the Six points, and the screening will be obviated.

Both factions should reflect on the Aayaat and Ahaadith which they quote in their bayaans. In the prevailing climate of animosity, their da'wat rings hollow for lack of Ikhlaas. Both groups are the victims of nafsaaniyat.

NASEEHAT

THE QUR' AAN MAJEED SAYS:

“Hold on firmly to the Rope of Allah, all of you, and do not split up. And remember the Ni'mat (of brotherly love) of Allah on you when you were (Mutual) enemies. Then He Created mutual love in your Hearts. Thus by virtue of His Ni'mat (of brotherly love) you Became brothers whilst you were on the brink of the pit of the fire. Then He saved you from it. Thus does Allah explain His signs for you. Perhaps you will attain guidance.”

(Aal-e-Imraan, aayat 103)

Members of the Tabligh Jamaat should incumbently contemplate (make muraaqabah) on this gracious Aayat so as to understand the nafsaaniyat currently gripping and convoluting their brains and contaminating their hearts with the pollution of animosity.